

# THE MISSIONARY HELPER

*Faith and Works Win* ➤

VOL. XXX

JUNE, 1905

No. 6

## CONTENTS.

	PAGE		PAGE
EDITORIAL:—		How Intemperance Touches Us and Our	
From the Editor's Desk . . . . .	162	Work in India. <i>L. C. Coombs</i> . . . .	174
IN GENERAL:—		Treasurer's Notes. <i>L. A. DeMeritte</i> . .	176
Summer Hymn ( <i>poetry</i> ) . . . . .	161	HELPS FOR MONTHLY MEETINGS:—	
The Special Meeting of the F. B. W. M. S.		Topics for 1905 . . . . .	178
<i>An Officer</i> . . . . .	164	July.—Modern Christian Missions . . .	178
The Free Baptist Missions in India,		THE HELPER BRANCH OF THE INTER-	
<i>I. L. Stone</i> . . . . .	166	NATIONAL SUNSHINE SOCIETY . . . .	179
Impressions of the National Council of		PRACTICAL CHRISTIAN LIVING:—	
Women. <i>Lura B. Lightner</i> . . . . .	169	Our Quiet Hour . . . . .	180
She Touched the Hem of His Garment.		A Missionary Corner . . . . .	181
<i>M. E. R.</i> . . . . .	170	In Memoriam . . . . .	186
Second Annual Summer School for Mis-		JUNIORS:—	
sion Workers, Held at Northfield, Mass.	171	My Missionary Garden ( <i>poetry</i> ) . . . .	187
What to Prepare for the India Boxes.		Junior Mission Program . . . . .	188
<i>L. C. Coombs</i> . . . . .	172	Letter from Our Children's Missionary.	
"Be Still and Know" . . . . .	172	<i>E. E. Barnes</i> . . . . .	189
Leaflets and Exercises. <i>A. D. Chapman</i>	190	CONTRIBUTIONS . . . . .	192
FROM THE FIELD:—		Form of Bequest . . . . .	192
The Widows' Home . . . . .	173		

Published by the  
Free Baptist Woman's Missionary Society  
BOSTON

# The Missionary Helper.

## TERMS : Fifty Cents per year, IN ADVANCE.

**DISCONTINUANCES.**—We find that a large majority of our subscribers prefer not to have their subscriptions interrupted and their files broken in case they fail to remit before expiration. It is therefore assumed, unless notification to discontinue is received, that the subscriber wishes no interruption in his series. Notification to discontinue at expiration can be sent in at any time during the year.

**PRESENTATION COPIES.**—Many persons subscribe for friends, intending that the paper shall stop at the end of the year. If instructions are given to this effect, they will receive attention at the proper time.

**THE DATE ON WHICH YOUR SUBSCRIPTION EXPIRES** is printed on each issue opposite your name. Please remit for renewal two weeks before this date. Please give your *exact* address in every letter. When requesting a change, give both the *old* and *new* address. Do not omit the *Mrs.* or *Miss*.

**OLD OR NEW.**—Kindly state when sending in subscriptions whether the name is now on our list, or whether it is a new name to be entered.

**ERRORS.**—Any errors in name or address, or irregularity in receiving the *HELPER*, should be reported promptly to the publisher.

Send communications relating to the editorial department to

**MRS. NELLIE WADE WHITCOMB, Editor, Ocean Park, Me.**

Send subscriptions and all matters pertaining to business to

**MRS. ELLA H. ANDREWS, Publishing Agent,**

122 Vinton St, Providence, R. I.

[Entered at the Post-Office at Boston as second-class matter.]

## EDITORIAL CONTRIBUTORS.

MRS. MARY R. PHILLIPS, India.	SHIRLEY H. SMITH, M. D., India.	MRS. R. D. LORD.
MRS. EMELINE BURLINGAME CHENEY.	MRS. ADA M. L. GEORGE.	
MRS. FLORA M. KENDALL.	ANNIE LIBBY HAWES.	IDA LORD REMICK.
MRS. LOU M. P. DURGIN.	MRS. M. A. W. BACHELDER.	

## PUBLICATION COMMITTEE.

MRS. ELLA E. STANTON.	MISS CLARA M. LAW.	MRS. A. W. JEFFERSON.
REV. ELIZABETH MOODY.	MRS. J. M. LOWDEN.	MISS LENA S. FENNER.
		MRS. J. H. PIPER.

## POST-OFFICE ADDRESSES OF MISSIONARIES.

### Midnapore.

*MARY W. BACHELER, M. D.	*REV. E. C. B. HALLAM.	*MRS. WYMAN.
†MISS ELLA M. BUTTS.	*MRS. HALLAM.	REV. H. R. MURPHY.
*MISS L. C. COOMBS.	*REV. H. E. WYMAN.	MRS. MURPHY.
A. L. KENNAN, M. D.	REV. J. H. OXRIEDER.	
MRS. KENNAN.	MRS. OXRIEDER.	

### Balasore.

MRS. H. C. PHILLIPS.	*MRS. HAMLEN.	*MISS EMILIE E. BARNES.
†MISS J. J. SCOTT.	†SHIRLEY H. SMITH, M. D.	†MISS M. E. DAWSON.
MRS. J. P. BURKHOLDER.	REV. E. H. LOUGHER.	REV. C. A. COLLETT.
*REV. GEORGE H. HAMLEN.	MRS. LOUGHER.	MRS. COLLETT.

### Chandbali.

REV. M. J. COLDREN.	MRS. COLDREN.
---------------------	---------------

### Jellasure.

REV. Z. F. GRIFFIN.	MRS. GRIFFIN.
---------------------	---------------

### Muhammadsnagar.

*HELEN M. PHILLIPS, M. D.	MRS. MARY R. PHILLIPS.
REV. LEWIS P. CLINTON, Fortsville, Grand Bassa, Liberia, West Africa.	

\*Now in this country.

†Supported by Woman's Missionary Society.







# The Missionary Helper.

PUBLISHED MONTHLY, BY THE

FREE BAPTIST WOMAN'S MISSIONARY SOCIETY.

MOTTO: *Faith and Works Win.*

---

---

VOL. XXX

JUNE, 1905

No. 6

---

---



## SUMMER HYMN

The sovereign summer, robed and  
garlanded,

Looks, steeped in verdure, up the  
enchanted skies;

A crown, sun-woven, round her  
royal head,

And love's warm languor in her  
dreamy eyes.

We quaff our fill of beauty, peace;  
delight;

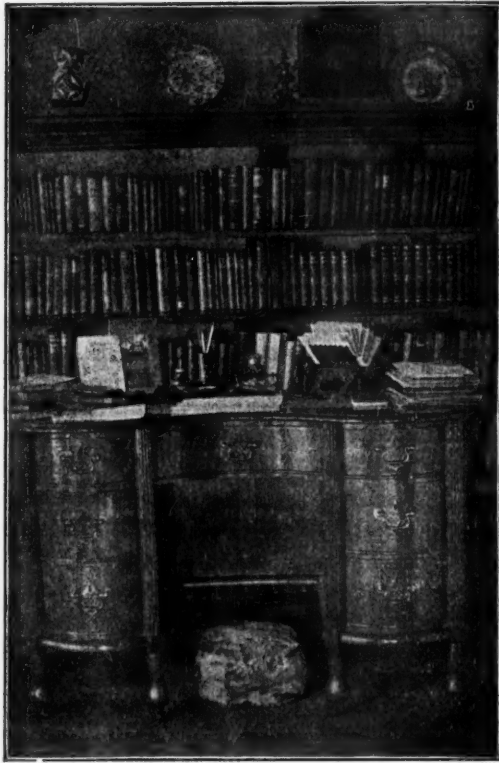
But 'mid the entrancing scene a  
still voice saith:

"If earth, heaven's shadow, shows  
a face so bright,

What of God's summer past the  
straits of death?"

—Paul Hamilton Hayne.

## FROM THE EDITOR'S DESK



THE special meeting held in Haverhill "passed off very quietly, and the plan proposed by the committee appointed by the W. M. S. at annual meeting, was accepted, with a few non-essential amendments." So wrote Miss Coombs, and similar messages from others who were there have come to the desk. Every one will turn with special interest to the report, by one of our officers, on another page. A later article will explain the significance of the proposed changes. . . . How we all rejoiced over Treasurer Given's announcement that our General Conference deficit had vanished, and that more than enough had been received to cancel all indebtedness! Our people have been sorely tested along various lines. Many of our

workers have suffered because of threatened danger to dearly loved work; but, it seems to us, the way opens and brightens—not in a manner to give a sense of elation, or to make us think for a moment we can rest a bit and await further developments, but in such degree as to give courage and hope in continuous, patient, steadfast effort along all lines of work. The old French motto "*Je suis prêt*" (I am ready) is a good one to adopt for the present. . . . We welcome the article by Mr. Stone about our India mission field. It is good to see ourselves as others see us; to be made aware of our shortcomings as well as of our possibilities; to be spurred to more decisive action. Mr. and Mrs. Stone have practised royally what they preach in regard to Kharagpur. . . . A worker in Manchester, N. H., writes: "At the evening service, April 16, Mr. Reynolds, the father of the triplets [the beautiful babies whose picture appears in the May HELPER] was baptized, and on Easter Sunday both father and mother united with our church. We consider that the greatest value of the Cradle Roll lies in the possibility of such results as this. Our Roll now numbers 48." . . . The sympathy of all will go out to our corresponding secretary, Mrs. Avery, who writes:

"Mother entered into rest April 12. The loneliness of the home where she has spent so great a part of her life, and the loss to the one with whom she has walked almost fifty-nine years, can only be understood by those who have passed through similar experiences." Mrs. Goodwin was a member of the old Female Missionary Society, a member of the W. M. S. from the beginning, and a sister of Mrs. Lowell, our first corresponding secretary. The dear mothers of our work are nearly all on the other side of life now. . . . Our interdenominational mission study for 1906 will be "Africa." The text-book, "Christus Liberator," has been prepared by Miss Ellen C. Parsons, editor of *Woman's Work*. . . . Among the many helpful papers in *The Missionary Review* for May was one of especial usefulness to mission band leaders and junior superintendents on "How to Interest Children in Missions." . . . A subscriber in West Gardiner, Me., writes that they have an auxiliary of fifteen members, and there are only thirty-four resident church members. We wish that the auxiliary of every church was as large proportionally. . . . A Massachusetts worker sends this message on a postal card: "The HELPER is a *strong helper* in our work. May God bless it more and more and give wisdom in all things." . . . In response to many questions, Pres. McDonald announces that \$20 is the amount needed to furnish a room in Myrtle Hall. . . . The lists of exercises and leaflets—furnished by the Bureau of Missionary Intelligence—on other pages should be carefully kept for reference when using the catalog. . . . Miss Dawson wrote in April: "Operations on the well are going on apace. Five or six springs have been struck, and Mr. Ager thinks it is very good water. What a boon it will be? We shall now be able to have *clean* water to bathe in." . . . We often fail to appreciate the deprivations and difficulties of our missionaries. Rev. Z. F. Griffin gave a graphic account in *Our Journal*, of the return of a party of our India workers from a Christian *mela*: "Dr. Kennan and Mr. Lougher stayed over Tuesday and were to take the train from Jellalore, the former at 12 o'clock for Midnapore, the latter at 2 A. M. for Balasore. The women and children went on in the afternoon in carts as far as the river, and there waited for the men. Carts were engaged for them and they were to have started at 6, but the sky was very threatening and the night was dark, and the carts refused to go. Of course we knew the women and children were at the river and would wait, with no protection but the native carts, and they were very poorly covered. We must get the men off, so by threats and coaxing and money we got two carts started about 8 P. M., Dr. Kennan, with all his bedding and clothes, etc., on one, and Lougher likewise on the other. Mr. Collett had also left some of his things to bring on. They got to the river at 11 o'clock at night. There was an old ferry where they crossed, and the ladies' carts got over all right, but when the others tried to cross, the bullocks got frightened in some way, and shied to one side and tipped the boat, and away went the whole thing into the river, trunks, bedding, guns, tent, handbags, etc. The next thing was to fish them out of five feet of water. This took an hour. Now the train was due and gone before they got the things out of the river—clothes wringing wet, bedding wet, food wet, train gone, and no other till 7 A. M. But they all lived through it, and had as good a time over it as possible under the circumstances."

## THE SPECIAL MEETING OF THE F. B. W. M. S.

BY AN OFFICER

THE special meeting of the Free Baptist Woman's Missionary Society, called to consider the report of the committee on the Joint Committee Plan, was held Tuesday afternoon, May 9, in Haverhill, Mass.

There was a good number of representative women of New England present. The meeting opened with several very earnest prayers, breathing a deep desire that God would direct in the deliberations.

The committee, consisting of Mrs. E. H. Andrews, Mrs. F. S. Mosher, Miss H. Deering, Rev. E. Moody, and Miss L. C. Coombs, had carefully prepared its report, which was submitted by the chairman. This report was discussed, item by item, for about three hours, in a very business like way, under the skilled direction of the president of the Massachusetts W. M. S., Mrs. Mosher, and in a sweet and conciliatory spirit.

There were several minor amendments made to the report, but finally it was carried without a dissenting voice. The writer of this brief report believes that the action taken at this special meeting will have the hearty endorsement of a very large majority of the members of the F. B. Woman's Missionary Society, East and West.

In order for the readers of the MISSIONARY HELPER to understand just the changes that have been made, in the Joint Committee Plan, in the suggestions which are embodied in this action, it will be necessary for them to compare it with the Plan as it appeared in the HELPER last November. Later, it is hoped, some one will write an article which will carefully analyze these changes.

The action is as follows:—

Your committee present the following report, and recommend its adoption as your reply to the Joint Committee of General Conference and Woman's Missionary Society.

*To the Joint Committee of General Conference of Free Baptists and Free Baptist Woman's Missionary Society:—*

After most careful and prayerful consideration of your Plan, which asks us to transfer to General Conference all our local, Quarterly Meeting, Yearly Meeting, Association, and Conference societies, our missionary magazine and membership fees, with no basis of representation except such as would be vested in a general secretary, and in the nomination of an editor and two-thirds of a publishing committee, we respectfully submit the following reasons why we do not accept the Plan in full:—

*First.* We believe that it would result in a very considerable loss to the income for the support of the Free Baptist work in India and America, since the principle of the Woman's Missionary Society is to secure contributions in addition to those secured through Conference methods.



*Second.* We believe that it would also result in the loss of much interest in and love for the work of missions, since through lack of just representation it would lessen the individual responsibility, and hence the development, of Free Baptist women.

*Third.* We believe that the genius of this organization—that is, its system of equal and just representation from the individual auxiliary up to the General Society, its loyalty to its motto, “Faith and works win,” which has saved the society from indebtedness and so protected its trust funds, and its steady development for over thirty years under the stress of responsibility, from which have come the Quiet Hour, the thank-offering, and the Emergency League—will, in the future as in the past, add to our efficiency as a denominational factor in mission work.

Although the Joint Committee Plan does not seem feasible for execution in its present form, we believe that some features of it are practicable, and, being desirous for harmony in mission work and to emphasize the leadership of General Conference in denominational policy, we respectfully offer the following suggestions growing out of said Plan and the study of present conditions:—

*First.* In view of the difficulties that arise from the distance of our India field and consequent long delay in communication with it, and also in view of the different conditions that surround the work and workers there from those in this country, and consequent difficulty of arranging plans here to be executed there, we suggest that the management of the work in India be put into the care of the missionaries in the field, including all who have been in India one year, both men and women, said committee of the whole to be known as the India Committee.

*Second.* That said India Committee present to the W. M. S. each year an itemized estimate of money needed for the ensuing year for the salaries of its missionaries and support of its work, said estimate to be in conformity with the usual appropriation made by the Woman’s Board, and also present an account of the annual expenditure of the same.

*Third.* That the W. M. S. still continue to pay the salaries of the missionaries now supported by it, and to support the departments of work now under its care.

*Fourth.* That any new work in India, which the W. M. S. shall propose to take up, or the appointment of any missionary to India, shall be submitted to the Joint Committee of General Conference and W. M. S.

*Fifth.* That all buildings and other property belonging to the W. M. S. continue to be used for the same purposes as at present, no change being made without the consent of the Society or its Board.

*Sixth.* Looking with favor on the Joint Committee proposed by General Conference in 1898, and endorsed by the W. M. S., we suggest that similar joint committees be appointed in Yearly Meetings, Associations, Conferences, Quarterly Meetings, and local churches, who may consider all questions of mutual interest; and we further suggest that the Joint Committee of General Conference and W. M. S. be instructed by both bodies to put this Plan in operation.

*Finally.* Heartily approving the General Conference leaflet “Plans that Work, and How to Work the Plans,” we urge our members to co-operate in these plans while maintaining the work of the W. M. S.

### THE FREE BAPTIST MISSIONS IN INDIA

IMPRESSIONS made upon a stranger by a hurried visit to the Free Baptist mission field in India, cannot have much value. The HELPER, however, suggests that, inasmuch as nearly all the information that comes from that field is from the missionaries, the report of an outsider, visiting it, would be of interest. So I yield to solicitation, and will briefly state what most forcibly impressed me during a recent rapid survey of a portion of the field.

I was only six weeks in India. But in these days of rapid transit, by traveling mostly at night and diligently improving one's time, it is possible in six weeks not only to visit widely separated places of interest, but to study them with some degree of thoroughness.

The grandeurs of Darjeeling; the filth and revolting idolatry of Benares; the historic memorials of Lucknow; the palaces and the ruins of Delhi; the architectural marvels of Agra; the picturesque orientalism, the strange customs and costumes of the pink city of Jaipur—these all are described by every visitor to India. It is only of the missions that the readers of the HELPER care to hear.

First let me say, generally, that what surprised me most in India was the ignorance, superstition, and degradation of the masses. I was prepared for much in this particular. I supposed that I had a fairly accurate knowledge of conditions there, and I expected to find ignorance, idolatry, and degradation—but the ignorance is more dense, the idolatry more absurd and revolting, and the degradation more absolute and more general than, from my reading, I had conceived them to be in these modern days.

With 20,000 miles of railway, with telegraphs and mails, with newspapers and numerous government schools and mission stations, one would suppose that the light of modern civilization would ere now have penetrated the whole land. But three hundred million human beings constitute a tremendous mass, and, visiting India, one soon realizes that the transformation of this mass is not the work of a day or of a year or of a century. It can be fully accomplished only by the combined efforts of all possible agencies for an indefinite, but very lengthy, period.

In the mission field I visited Midnapore, Balasore, Santipore, Jellasore, Kharagpur, and some of the surrounding country and native villages—brief visits all of them, but the kindness of friends opened the doors everywhere and I caught glimpses of a multitude of things—things personal, general, social, domestic, political; things Christian, things heathenish—things I had expected to see and things before undreamed of. I saw them from the standpoint of a stranger, interested, it is true, in missions in general, but not in these particular missions from any denominational connection with them.



Omitting all details and reasons and stating only conclusions, I would say, as a result of my observations :—

That the magnitude and urgency of the work in India are very great — so great as to be appalling were it not for faith in the irresistible power of the gospel ;

That the field which the Free Baptist missions occupy is an exceptionally interesting, promising, and needy one ;

That the self-sacrifice of the missionaries laboring there is such as members of the church, in their comfortable homes in America, have faint conception of, sacrifices but slightly appreciated by those who send them out ;

That the miserably inadequate support afforded them by the well-to-do members of the church which they represent is inconsistent with an intelligent knowledge of the situation, coupled with a genuine Christian faith ;

That, notwithstanding all this, there is ground for faith and courage inasmuch as, despite the weakness of the means employed, there is yet visible progress.

The greatest obstacle to the spread of Christianity in India is the iron system of caste. It holds its victims in bonds well nigh absolute. But, slowly, this system is being undermined. Not yet has the time arrived when the native may openly renounce it without ostracism, but the general faith in it is weakening and the day is not distant when the bolder and more independent spirits among the Hindus will throw off the yoke and then the whole system, already honeycombed with disbelief, will speedily give way. Then the great barrier against the gospel of Christ will be removed, and a wonderful religious revolution may be looked for.

The native Indian is not intellectually deficient or inferior. Despite the handicap of centuries of unfavorable environment he is mentally well equipped. I had an interesting interview with the head master of the government schools for boys in Lucknow, an English educator who has general charge of these schools, with some hundreds of native pupils, ranging up to eighteen years of age. I asked him how these boys compared, in natural intellectual ability, with the same number of average English boys. He replied that they were fully equal. "Indeed," said he, "if there be any difference it is in favor of the Indian boy until he reaches the age of sixteen or seventeen years, when he usually marries, and as there are few opportunities for him to enter desirable positions, or to engage in any lucrative or inspiring pursuits, he is forced back into the native modes of life and his development is arrested." Herein is another fact which, like caste, seriously retards the development of India.

I cannot refrain from commending the zeal and testifying to the laborious services of the Free Baptist missionaries. Whosoever thinketh that they have an easy time, with palatial residences and luxurious fare and retinues of servants, let him go over and try it awhile ! I fear that if the members of the churches in

America were compelled to suffer for Christ's sake, in ten years the deprivations, the hardships, the toils and physical distress which their missionaries in India suffer in one year, there would be an alarming thinning out of the ranks.

The crying need is of money. Missionaries cannot be supported, teachers cannot be employed, buildings cannot be erected, necessary appliances cannot be procured without money, and without these the work cannot be advanced. Seventy-five thousand dollars per year would afford only meager support for the Free Baptist missions in India. They receive but little more than one-third of that. With \$75,000 per year the force could be strengthened, the material means for the work be multiplied, and an aggressive campaign for the redemption of India be inaugurated. And \$75,000 means less than one dollar per member of the church! Look at it! Look at it squarely and reflect! One dollar per year an impossible burden upon a church which professes to follow in the footsteps of Him whose command was, "Go ye into all the world and preach the gospel to every creature!" The church responds, individually, "No, no, I cannot go. I am too busy enjoying myself; but I will give thirty cents per year for a substitute"! What will the Master say in the day of reckoning?

I was struck with the situation at Kharagpur. It is a strategic point. With Mr. Oxrieder I climbed the lofty foot-bridge spanning the railway tracks and "viewed the landscape o'er." In all directions a level country, dotted with occasional groves and luxuriant with rice-fields. This, however, can be seen elsewhere, but at Kharagpur there is something more. There are intersecting railways—important lines—and Kharagpur has been selected as the location of divisional terminals, large car and engine works and general headquarters. Extensive buildings, solid brick structures, are being rapidly erected in all directions—shops, offices, and residences for officials and workmen.

I saw no other such sights in India—neither in Calcutta nor Bombay. It reminded me of some magic western town in America except that it all showed the characteristics of English solidity and thoroughness. Kharagpur is in the Free Baptist field. It will soon be the central point of influence in that field. If the church shall not speedily pre-empt it, it will miss its golden opportunity.

I have not sought in this brief letter to picture scenes and relate incidents, but rather to state what I found India to *need*. And may I be permitted to say (as the view of an outsider) that the Free Baptist church with its large opportunity and obvious duty will be recreant to its highest obligations if it shall not bestir itself and *do something*.

I. L. STONE.

---

CHINA—when she's good, she's good on a large scale; when she's bad, she's bad on a large scale.—*Dr. Ament*.

## IMPRESSIONS OF THE NATIONAL COUNCIL OF WOMEN \*

BY MRS. LURA BRACKETT LIGHTNER, DELEGATE

MOTTO, "Lead, Kindly Light"

IN watching this large body of representative women, certain features impress themselves upon the observer. Foremost is the earnestness of the individual.

The "Council Idea" is a society so broad that any club of women may affiliate with it, an "organization of organizations." In other councils the delegates come from different parts of the country, but at home they are working for the same cause. In this they not only come from different parts of the country, but they represent widely contrasting, almost conflicting, lines of work; e. g., the Universal Peace Union and the Grand Army Relief Corps; the Missionary Society and the Business Woman's Club. Now great breadth means always a sacrifice of energy. Again, the Council is triennial. These things tend toward a division and disintegration of the body. What is it that holds it together? It is, as I have said, the earnestness of the members; their desire to help not only a few but the many; to help the world in the solution of the vexed problems of the day; to learn of others their methods of work; to seek the inspiration of intercourse with great minds; to enlarge their horizon and magnify the efforts of others. The woman who represents the National Christian League for the Promotion of Social Purity glows with enthusiasm over the story of the Florence Crittenton Mission, as told by its president. The conservative member exchanges views with the Woman's Suffragist. The Christian and the Hebrew compare beliefs. Each one goes back to her home strengthened, liberalized, cheered. The woman who gives her life to the promotion of some philanthropic scheme can well afford to take time to listen to the experience of others. It means growth to her, and an enlarged capacity for usefulness.

The business meetings were conducted with dignity, courtesy, and self-control. With the exception of one or two dramatic scenes, there was remarkable harmony. This organization would compare favorably with a similar body of men. The Council ought to be larger. Instead of twenty-five affiliated bodies, there ought to be one hundred. The withdrawal of one means a loss to the Council, but, more than that, a distinct loss to the society that drops out. The Council is a member of the International Council of Women, composed of representatives of nineteen different countries of the world. Our national pride should spur us on to increase the membership.

The delegates of the Free Baptist Woman's Missionary Society were warmly welcomed. Mrs. Mosher's report was given at one of the largest meetings, received close attention and cordial expressions of approval. The leaders ex-

---

\* Fifth triennial meeting, held in Washington, D. C., April 9-15.

pressed regret that Mrs. Davis was unable to be present, and that arrangements had not been made for another paper from Mrs. Mosher or some other representative of the society.

The morning sessions were devoted to business, at which the attendance was limited to presidents of the various societies, delegates, alternates, and invited friends. The afternoon and night exercises were public, and attracted large audiences.

Of the women themselves, one thinks first of Miss Anthony, who carries her eighty-six years very lightly. She was present at every session, and followed all the proceedings with undiminished interest to the end. Among notable women, Anna Shaw is the greatest character of the present day. Mrs. May Wright Sewall in many ways stands for the "Council Idea."

Mrs. Grannis, Mrs. Barrett, Mrs. Miller, Mrs. Hollister, and a host of others are ladies of such rare qualities and lofty purposes that one feels sure their combined forces will help mightily in the uplift of the world.

Social functions were not wanting. There were informal receptions, lunches, and teas. The most brilliant was a tea given by Mrs. Henderson, wife of ex-Senator Henderson of Missouri, complimentary to the officers, delegates, and visitors to the Council, at her palatial residence, Boundary Castle. Surrounded by rare paintings, statuary, and beautiful flowers, the gracious hostess dispensed that hospitality of which she knows so well the art that every guest felt perfectly at home.

Many good things were said in the meetings,—things to be treasured for future use. Yes, even at a convention of strong-minded women, there was much sweetness and grace.

*Harper's Ferry, West Virginia.*

---

### SHE TOUCHED THE HEM OF HIS GARMENT

BY M. E. R.

I WAS seated with my friend — a missionary to Japan — by a window overlooking Lake Michigan. The water was as blue as the sky. A soft breeze stirred it, and it fell against the beach with a pleasant murmur that was quieting. We had been silent some moments, listening to it, when she spoke: "That sound of water on the shore is so impressive to me. I wish I could fully explain to you all that it brings to my mind. I will try, at any rate, for it is connected with the most impressive scene I witnessed in Japan; the one that went home to me as a lesson and comfort, and which I always kept before me in my work there.

"It was a hot, sultry day. I was overworked and discouraged, and was trying to rest myself, when Rene, a new pupil, came to me and told me she had an aunt who lay dying, and begged that I would go to see her and talk to her. I



rose at once, and calling my Bible woman we set out. It was a very long, hot walk. When we reached the house, or rather hovel, I was compelled to sit quiet for a while. No one took any notice of our presence. The sick woman lay in a stupor. An old woman, who seemed to be taking care of her, nodded her head, half asleep, while in one corner knelt a Buddhist priest murmuring his prayers. I told my Bible woman to read aloud while I rested myself. A hopeless, sorrowful feeling controlled me. This soul would soon be gone from earth, and I seemed too late. She opened at the ninth chapter of Matthew and commenced to read. I considered it an unsuitable selection, but I really thought the sick woman could not hear, and so did not interrupt. Soon I saw she was listening, and I began to pray for her. Never in my life have I felt the presence of the Lord as I did in that room. He seemed to me to be there, a visible Shekinah. I trembled and was awe struck. All the time I could hear the low lapping of the water of the canal against the side of the house, and the murmuring of the priest at his prayers. I can never describe that awful scene. At last the reader came to these words, 'If I may but touch the hem of his garment, I shall be whole.' The dying woman rose in bed, looked fixedly at me, then lay down again and closed her eyes. When the chapter had been read, we tried in vain to rouse her, and with a prayer we left the house. I could not sleep for thought of that dying soul. Why was I too late to do her good?

"When morning came the same feeling oppressed me. I taught in the school with a divided mind. Rene had been with her aunt all night, and had not returned. When she did come, I said, 'How is your aunt now?' 'She is dead, teacher.' With some words of comfort, I asked, 'How did she die?' 'Very gently. She asked me to read to her, and I was reading in Matthew when I came to that place where it tells about the woman who said, "If I may but touch the hem of his garment I shall be whole." She opened her eyes and looked at me, and then she died.'

"I left Rene and went to my room to thank God. I knew it had not been too late. I knew she had but touched the hem of his garment, but I felt sure she was whole."

---

#### SECOND ANNUAL SUMMER SCHOOL FOR MISSION WORKERS, HELD AT NORTHFIELD, MASS.

AN important step in the advance of missionary enterprise was taken last summer, when the International Conference of the Women's Boards of Foreign Missions for the United States and Canada organized the Summer School for Missionaries at Northfield. The school is to hold its second session there this summer, between July 24th and 31st. Systematic courses of study have already

been arranged which present in detail the openings and methods of work in nearly every large mission country in the world.

In addition to these special courses, Dr. G. Campbell Morgan, of London, England, is to deliver a series of Bible lectures at 9 A. M., in the auditorium. He will be followed at 10 by the united study committee in the study of the new book on Africa, entitled "Christus Liberator." In charge of this hour are Miss Ellen C. Parsons, Mrs. W. A. Montgomery, Mrs. Caroline A. Mason, Miss Lucy C. Jarvis, and others. At 11 o'clock an hour is devoted each day to practical subjects, such as Methods of Work, Organization, and Knotty Problems. A respite is given in the afternoons for rest and social intercourse among the returned missionaries. Work is resumed again in the evenings, during which a sunset meeting is held between 6 and 7 on Round Top; a prayer service at 7.30, and a missionary address in the auditorium at 8. The day is full from beginning to end, and in spite of the short session, the instruction is to be comprehensive and thorough.

---

#### WHAT TO PREPARE FOR THE INDIA BOXES

*Postscript.*—The dimensions of the scrapbooks should be 8 x 6 or 10 x 8 inches. If they are larger than this they are not serviceable, and, of the two, the smaller is more desirable. I forgot to say, too, that packages of picture cards will be acceptable, only we want them bright and lively and not too small. The lesson cards accompanying the International Lessons are not specially useful among the zenana pupils, as the English needs to be understood in order to have the picture of much value.

L. C. COOMBS.

---

#### "BE STILL AND KNOW"

How can God give us visions when life is hurrying at a precipitate rate? I have stood in the National Gallery and seen people gallop round the chamber and glance at Turner's pictures in the space of five minutes. Surely we might say of such trippers, "Be still and know Turner!" Gaze quietly at one little bit of cloud or at one branch or at one wave of the sea or at one ray of the drifting moon. "Be still and know Turner." But God has difficulty in getting us still. That is perhaps why he has sometimes employed the ministry of dreams. Men have had "visions in the night." In the daytime I have seen a divine visitor in the shape of some worthy thought or noble impulse or hallowed suggestion, but I am in such feverish haste that I do not heed it and pass along. I do not "turn aside to see this great thing," and so I lose the heavenly vision. If I would know more of God, I must relax the strain and moderate the space. I must "be still."—*Regions Beyond.*





she finally sold everything she had and made her way here. I was much surprised to see her. She is very industrious and can do sewing to support herself and child, yet with her education and abilities and the great need of workers, I feel it my duty to find something else for her to do. She knows several languages and would, I think, make a good zenana teacher, placed where she could be protected from her husband.

You must not think that the Home has been a failure, even if the inmates have not been so numerous as we could wish. In a quiet, steady way, one and another has had the benefit of it, and some have risen to better things through living here. The women soon learn to be so useful that there is a demand for them for servants, and strong, able-bodied women generally prefer to go out and have more freedom. Ramabai's women — as I explained after returning from a visit to her Home — are in quite different circumstances. First of all, they were all from famine districts far from the locality of the Home, with no opportunities of meeting outside people, and no money to get back to their own parts of the country; here the women have relatives and friends all around, and when the cause that brought them here is past, they naturally, if often unwisely, wish to go back to their own people. After all, perhaps there have been as many causes for thankfulness among the women, who have been and are now, in the Home, as in other branches of work where such causes may appear more in evidence.

*Balasore, March 31, 1905.*

---

## HOW INTEMPERANCE TOUCHES US AND OUR WORK IN INDIA

BY MISS L. C. COOMBS

As England is a century behind America in temperance sentiment, the English government officials who come to India bring their drinking practices with them, having liquor at their table as common as we would tea or coffee, and counting it a lack of hospitality not to offer it to their guests.

The high-caste Bengali would formerly have nothing to do with intoxicants, but seeing his superiors in office using it so freely, and being inclined to ape their ways, he has ventured to use it as freely, with the inevitable results of an acquired habit, consequent loss of health and position, and often an untimely death. Counting all white men Christians, many have jumped to the conclusion that Christianity is to blame for these deplorable cases, and so our work is hindered. One day when out on an evangelistic tour we came to a little school and asked the teacher if we might talk and sing to the boys, but recognizing us as Christians he at once said: "No, I don't want to hear anything about your religion. You Christians are ruining our country. I confess we were an ignorant people, but we were not a nation of drunkards, and that's what you Christians are making

of us. No, no, go away, I *hate* the name of Jesus Christ." It is not strange that this conclusion should have been reached when we know that formerly missionaries from England were themselves tipplers, and converts were never warned of the evil effects of alcohol, but were treated to wines at weddings and festivals. To this day we are reaping the fruits of that sowing, though the present missionaries are all teetotalers.

Now and then some of our bright young men are led away, and bring anxiety to their parents and disgrace to the church. We have a few incorrigible cases for whom prayer has long been made, but though they have seemed to reform for a time, they have become like those mentioned in 2 Pet. 2 : 22.

The lower classes are addicted to the use of an intoxicant which they themselves manufacture. The Santals are particularly fond of this native liquor, and it is a great hindrance to the acceptance of the gospel among them, even after they have acknowledged their belief in its truth. They say, "If you will only let us drink *handia* there are whole villages that will become Christians." A Santal village near one of our Christian communities has been a constant source of anxiety and vexation because of the illicit manufacture and sale of this liquor. Government is supposed to "regulate" this traffic, and is ready both to grant licenses for revenue and to prosecute infringements of its laws, but those laws are evaded, and a secret traffic had been carried on with members of the Christian community, causing constant trouble. When the missionary in charge — a woman — learned the cause of the trouble, she organized a vigilance committee and soon had the officers on the track of those who were selling, and herself ferreted out where the stuff was being made and had the culprits marched off to court.

Intemperance touches us, too, when on getting ready to go to work and calling for our *garrie wallah* (the man who drives the bullocks) he is nowhere to be found, and after hunting around and going to his house we find him too drunk to attend to his duties, and that afternoon's work is spoiled; or, thinking we will call a *ticca garrie* close by (a primitive hack) find the *syce* (driver) has been off the night before to a *poojah* (Hindu festival), and has not yet recovered.

It touches us in that it takes our time and thought in trying to combat it. Mrs. Mary Phillips was national president of the W. C. T. U. for some time, Mrs. Burkholder president of the Bengal Division, Miss Hattie Phillips editor of the *White Ribbon*, the organ of the W. C. T. U. of India, and Miss Coombs national treasurer. We have local unions among the missionaries, and also among the native Christian women. The native Union at Midnapore is officered by women from the Christian community, who have shown themselves wonderfully efficient in carrying on the meetings. Through the efforts of that Union a toddy shop which had become a nuisance near some of their homes was removed.

## TREASURER'S NOTES

I HAD a letter recently, from Miss Butts, in regard to the expense of supporting town and primary schools. This was in answer to a request for a careful estimate of the expenses of these schools, so that we could permanently fix rates of support. I find that some schools cost very much more than others. For instance, one costs \$92 a year, including rent, books, and incidentals, while we give to other schools only a part of the teacher's salary. She closes her statement by saying, "So when the whole are averaged, of course \$25 is about the nearest figure." Based on these calculations, we have decided to assign the town and primary schools at Midnapore at an average price of \$25 a year, the same as in the past.

A lady in New Hampshire has shown her appreciation of what has been done for her in a beautiful way. Somebody has been sending her the MISSIONARY HELPER. She says: "I cannot tell you how glad we were to get it. I was not able to read it for some time, but as I grew better I looked for its coming like a letter from an old friend." And now she sends a dollar as a thank offering, which I credit to our MISSIONARY HELPER deficit. If all Free Baptist women took the interest in our little magazine that this woman does, we should have a large subscription list. Will this not encourage others to send money to Mrs. E. H. Andrews, 122 Vinton Street, Providence, R. I., asking her to use it either to make themselves subscribers, or to send it to others?

Mrs. Smith, mother of Dr. Shirley Smith, sends a dollar for "little Hope Miller" for the "brown babies" of Dr. Shirley, in Sinclair Orphanage. She became very much interested in the doctor's story, "and insisted on putting the pennies, which were given her for candy or other things, into her bank for Dr. Shirley's brown babies, that have no mamma." Mrs. Smith adds in her letter: "No lack of funds for future missionary needs with such a spirit growing in our babies."

Mrs. Lillian Phelps Ingham of Minneapolis, Minn., in sending her regular yearly contribution, speaks of her abiding interest in our work and in the HELPER, though circumstances have identified her with another denomination. We have several such contributors whose loyalty we appreciate very much. Mrs. Webber, a member of the auxiliary in Somersworth, N. H., writes that one of their most generous contributors at the thank-offering service has been suddenly called home—Mrs. Amanda Fall. She says that Mrs. Fall's "hopeful, cheerful spirit and interest in the spread of the gospel was an inspiration."

I am sure we all rejoice in the successful termination of the effort by General Conference to secure the pledges for Kharagpur, and many of our women have been interested in helping on the work. One auxiliary in New Hampshire



appointed a committee to collect money for the indebtedness. The executive committee of the F. B. Woman's Missionary Society sent a pledge, in the name of the society, for the last five hundred of this debt, on condition that the whole be cancelled in season to secure the money for Kharagpur. Imagine our surprise when the news came that the five hundred had been contributed by others. Rev. Mr. Given, in writing us concerning our pledge, said, "Your readiness to help in case of need is very highly appreciated." This hearty response to the appeals for this need is a beautiful exhibition of the loyalty of our people; it makes one have more faith in our future.

Soon I begin work for the thank-offering, spending about two weeks of the month of May in Rhode Island. Miss Coombs has several appointments in Maine. The July notes will give some glimpses of the offerings, though a full report cannot be made till August.

Recently I met, on an electric car, an intelligent young woman whom I had seen at the missionary meetings of one of our most wide-awake auxiliaries. After asking about the special meeting in Haverhill, and expressing a desire to be there, she spoke of the auxiliary of which she is a member, and of her delight in attending its meetings. Then she spoke of the church of which she had previously been a member—a large Free Baptist church—where there is no auxiliary, and said she should dislike to return to that church because she would miss a woman's missionary society so much. I believe such a society in any church—I mean one that is interesting enough to appeal to young women—deepens their interest in the church, and tends to awaken a sense of responsibility for all denominational work. Organize, *organize* an F. B. Woman's Missionary Society wherever there is none, and make the ones now existing just as alive with missionary interest in all our denominational departments as they can be made. Send to Mrs. A. D. Chapman, 12 Prescott St., Lewiston, Me., for "How to Organize."

I hope by the close of June all thank-offering money will be sent to the treasury.

LAURA A. DEMERITTE, *Treasurer.*

*Ocean Park, Maine.*

(All money orders should be made payable at Dover, N. H.)

---

GOD will not have driftwood for his service; he wants men of full purpose.  
—T. Jaye.

---

WHEN one has come to seek the honor that comes from God only, he will take the withholding of the honor that comes from men very quietly indeed.—  
*George Macdonald.*

# Helps for Monthly Meetings

"With knowledge to supply the fuel, the Word and Spirit to add the spark, and prayer to fan the flame, missionary fires will be kindled, and souls will be set ablaze with holy zeal."

+ + +

## TOPICS FOR 1905

**January—An Outline Study of Japan:**

1. The Island Empire.

**February—Prayer and Praise.**

**March—** 2. The Making of the Nation.

**April—The Young People's Missionary Movement.**

**May—Thank-Offering.**

**June—** 3. The Religions of Japan.

**July—** 4. Modern Christian Missions.

**August—Outing.**

**September—** 5. Woman's Work for Woman.

**October—Roll-call and Membership Meeting. Missionary Helper.**

**November—** 6. Forces in the Conflict.

**December—Christmas in Missions at Home and Abroad.**

---

## JULY.—MODERN CHRISTIAN MISSIONS

("Dux Christus," Chapter IV.)

### Suggestive Program

Japanese proverb: *Kio Sumeru*,—"Where you live is the capital."

Opening exercises.

Bible reading: "Christ's Work Through Us," John 17: 18; Peter 2: 9; 2 Cor. 2: 12; Rom. 10: 12-15. The royal commission, "Go ye, therefore," "As the Father hath sent me, so I send you," in the spirit of love and compassion, John 3: 17. On the same mission, Luke 4: 17. To show God in his life, "Return to thine own house and show," Luke 8: 38, 39. To be patient, 2 Tim. 24: 26; Luke 9: 49. By self-sacrifice, John 12: 23.

—Mrs. J. H. Knowles at Northfield

Prayer.

Glimpses of latest news from Japan, by a special reporter who has culled items of interest from current magazines and newspapers. (Limited to five minutes.)

Questions and answers on Chapter IV of the text-book. (The several sub-topics should be previously assigned to different members, each of whom should be prepared to answer any question which the leader may ask under her special topic. This will naturally invite questions and discussion "from the floor." Use map and pictures freely.)

Brief papers: 1. Pen Pictures of Pioneer Missionaries to Japan.

2. The Place and Power of the Bible in Missionary Effort.

Prayer for the power of the Holy Spirit upon Japan, that it may speedily become a Christian nation.

HELPFUL REFERENCES: Ecumenical Conference Report, chapters 22-27. "A Christian View of Modern Japan," and other articles in *The Missionary Review of the World* for May. The chapter on Joseph Hardy Neesima in "Great Missionaries of the Church." "Verbeck of Japan," by Dr. Griffis. "The Ainus," *Review of Reviews* for May. "Sunrise in the Sunrise Kingdom," chapters 4-8, especially the "Questions for Study at close of chapters." "Medical Work in Japan," leaflet, 5 cents, furnished by our own Bureau.



# The Missionary Helper Branch of the International Sunshine Society

Have you had a kindness shown?

Pass it on.

'Twas not given for you alone—

Pass it on.

Let it travel down the years,

Let it wipe another's tears,

Till in heaven the deed appears,

Pass it on.

ALL letters, packages, or inquiries concerning this page, or Sunshine work, should be addressed to Mrs. Rivington D. Lord, 593 Bedford Avenue, Brooklyn, N. Y., president of this branch.

Thanks are due Mrs. A. A. McKenney and her faithful co-workers for a number of postage stamps. We now have twenty Sunshine members in Winona, Minn., who are not only helping greatly in our Branch work, but are also interested in passing on good cheer to those near at hand.

A member in Portland, Me., sent fifty cents; she is one of our most generous contributors for sunshine work. Another Maine member sent ten cents, and has cheered two shut-in sisters with letters and dainty gifts.

Mrs. Joseph G. Smith is passing on her HELPER. She gave ten cents in stamps and a little booklet, and requested that Mrs. F. L. Temple of Whitefield, N. H., be enrolled as an I. S. S. member. Mrs. Temple has been a shut-in for a number of months, and would be cheered by sunshine messages.

Mrs. S. A. Kelsey has changed her address to Baxter Avenue, Quincy Point, Mass. We know that much sunshine has entered that place with the arrival of Mrs. Kelsey, as she is an earnest I. S. S. worker. She gave \$1.10 for our Branch needs, and is passing on her HELPER again this year.

Mrs. Julia Traver is another member who is constantly cheering others by her gifts of love.

Miss Augusta A. Garland has scattered much sunshine since she became a member. Her last sunny act was buying a dainty lace collar, which was made by an invalid, and sent with the request that it be passed on to an invalid who would appreciate it because it was made by one with whom she could sympathize.

Frank and Charles Bailey write that they enjoy the good cheer work, and are pleased to be sunshine members.

Miss Annette J. Brown is cheering those in her home town, North Berwick, with good reading matter.

Miss Winnie G. Hunter has sent two fancy cards, and some pressed ferns and flowers.

Miss Marilla M. Rich a number of booklets, helpful slips, and comfort powders.

Mrs. Harriet Jenkins has remembered a number with letters and gifts.

A check for \$2.20 has been received from Miss M. E. McGunigle, Miss Minnie Vose, and Miss Shorey; and Mr. Hoyt helped in raising this large amount, which is greatly appreciated.

Mrs. Jennie E. Boucher sent ten cents in stamps.

Miss Julia F. Blanchard has given a booklet, and sent in the names of Mrs. Lyman Sutherland and Miss Bessie Jones of Grand Ledge, Mich., for enrolment.

Cheery letters have been received from Mrs. Adelia J. Fiske and Mrs. N. E. Hutchins.

May the month of roses, emblems of God's sunshine, be one of joy and happiness to each member of the HELPER Branch.

# Practical Christian Living

"Pure religion as taught by Jesus Christ is a life, a growth, a divine spirit within, coming out in sympathy and helpfulness to our fellow-men."

✦ ✦ ✦

## OUR QUIET HOUR

(10 A. M.)

"BEGIN each morning with a talk to God,  
And ask for your divine inheritance  
Of usefulness, contentment, and success.  
Resign all fear, all doubt, and all despair.  
The stars doubt not, and they are undismayed,  
Though whirled through space for countless centuries,  
And told not why or wherefore; and the sea,  
With everlasting ebb and flow, obeys,  
And leaves the purpose with the unseen Cause.  
The star sheds radiance on a million worlds,  
The sea is prodigal with waves, and yet  
No luster from the star is lost, and not  
One drop is missing from the ocean tides.  
Oh, brother to the star and sea, know all  
God's opulence is held in trust for those  
Who wait serenely and who work in faith."

—Selected.

TAKE HEED.— . . . I want you to take care of the spirit — that the Shekinah burns in the most holy place. Do not get formal, nor mechanical; always keep the fire burning on the inner altar. You will find it will soon die down. In winter you know quite well, as you go along a street, which of the houses has a fire alight inside, because the snow does not lie on its roof, and elsewhere the snow is thick. So with the heart, you can tell directly a man begins to speak whether the fire is burning inside. Mind you keep the coals piled on. Keep the spirit in such union with God that his heat and enthusiasm, his fire, may burn within you. . . .

Then take care of the soul, the mind — see that it is full of thought. Cultivate your imagination, your love of poetry, your ability to depict, your power of interesting. Keep a hold on each one of them. See that the mind is well stored with good thought. Read strong books, books that make you think, as well as devotional books that touch your heart; keep your intellect keen and bright; and above all, study the Word of God.

And then I say, take care also of the body. The longer I live the more I think how much the body avails in our service of God. . . . Do not exalt it, do

not pamper it, but mind that the body is kept bright and vigorous in the service of the spirit ; that its health may pass upwards and onwards into the health of the mind, so that the whole trinity in unity may be devoted to the service of God.

Then I want you to take care of being pessimistic. Take care of looking too solemn, too depressed. God never uses discouraged people. God never uses people who look miserable. Go through the world with a laugh, with a bright cheery word for everyone. I have often leaped over a wall when I could not get under it, or round it, and many a time a kind word will take you over a difficulty which would hurt you badly if you tried to climb it inch by inch. Do not look miserable. "Anoint thine head and wash thy face ; that thou appear not unto men to fast, but unto thy Father which is in secret." I want you to be conscious of the great necessity for the salvation of the world, but at the same time that is quite consistent with being bright, happy, and trustful children of the blessed God.

One thing more — take great heed that your public piety is your real piety. You know what I mean. Whenever a man begins to substitute public devotion for his private communion, that man is in awful peril. You will never be able to lift people higher than you are. It is the fervor of your own soul that enters into your words and makes them worth listening to. Live near God. Never look at the newspaper until you have looked at your Bible. Never talk chit-chat at home till you have spoken to God. Let there be a resolute fence around the early hour of the day, that nothing shall break in upon your fellowship. . . . Let us be true. Let us be transparent, and may God fill us with his Holy Spirit. Whether you stay in this city, or go to fight the very darkest fight at the other end of the world, live in touch with the Holy Ghost.—*Extract from an address by Rev. F. B. Meyer.*

---

#### A MISSIONARY CORNER

I WENT over to take tea with Aunt Phyllie the other evening. It was so good to see her again. She has changed but little, except to grow more beautiful ; and her warm mother-heart is still the refuge of love it used to be. She had seen me coming up the path, and was standing in the doorway to greet me.

After I had taken off my hat and gloves we went into the sitting-room, and drew our chairs into the bay-window overlooking the lawn and the road, but we had so much to talk about, that we were little concerned for what was going on outside. There is always so much that does not find its way into letters that, almost unconsciously, we attempted to review the intervening years with disjointed notes and comments—a high light here, a touch of shadow there, trying to complete the picture that the letters had begun.

I do not know how long we sat there, but after a while Uncle Osburn came in, and then we had tea. Uncle Osburn and I talked newspaper and politics and crops, as we used to do, and by the time we had reached the public school system, the berries had been served, and tea was over.

Uncle went to the orchard, and Aunt Phyllie and I to the dining-room porch to enjoy the refreshing breeze that was stirring the honeysuckle bloom and sending a wealth of fragrance in to invite us out.

The Sunday school was having its anniversary to-night, and the street was alive with little white figures, fluttering with ribbons and roses and expectation. Somehow, the children gave a new turn to our thoughts, and we fell to talking of young people and their place in the church. Aunt Phyllie wanted to know what kind of missionary work our young women at home were doing, but I had to confess that I did not know much about it, having taken little part in it, and I said, by way of explanation, that I was not much interested in missions, especially "foreign missions"; they seemed so far away. Such a sad look came into the dear face, when I had said this, that I regretted having expressed myself on the subject, and I hastened on to tell her of that in which I was interested — the local, home work.

"My work is in the sewing-school," I said; "I love that. I went into it, naturally, because my friends were there. I do not know anyone in the other societies, except a few of mother's friends, and Sue Martin and Rebecca James, but those two girls seem so different from the rest of us, somehow one expects them to belong."

"But," said Aunt Phyllie, "the fact that none of your friends are in the other societies shows the largeness of your opportunity for seeking new members; it is, indeed, a strong argument for your taking up the general missionary work. It is not enough that some should have part in it — all of us need a share in it. It is the trust our Lord left us with his peace. I am glad you are in the sewing-school, my work; it is a fine work, and will do you good, and it will give you an opportunity for the personal touch which is so needful for us all. Keep on with the sewing school, by all means, but why not come into the other work, too?"

"Oh, I suppose I should become interested, if I were in it," I said. "Of course I am interested now, in a general way, but it was so easy to go into the sewing-school, and the other work seemed so much more of an undertaking."

"Try a missionary corner," said Aunt Phyllie, "perhaps that will help you."

"A missionary corner?" I said. "I do not know just what you mean. Do you mean for me to take some particular corner of the world, and become interested in that?"

"No, that is exactly what I do not mean. I mean for you to take the whole



world, every bit of it, and put it into a corner, somewhere, and think about it, and pray for it, and plan for it, and work for it, and love it with all your heart, and you will find that you are interested in missions. If you are not tired I should like to show you my corner—it is in my own room.

Of course I was glad to see it, so I followed her up stairs and into the room across the hall.

"There it is," she said, pointing toward the west window. "It is only a bit of wall and a table and a bookshelf, but it is large enough for all the world and for my whole heart."

As she spoke I saw, indeed, the world, a globe-map of it, standing on the top of the bookshelf; and over it hung a print of the "Wise Men on the way to Bethlehem."

"The corner doesn't cost anything," she said. "You use just what you have, and you'll be surprised to see how many things you have for it, when you begin to look for them."

"Let us begin with the table. Here is my Bible — that is my commission and my inspiration and my guide. Then here are my mite-boxes, where I put the broken bits of treasure that might be swept away in the dust of the world's work. Have a mite-box, by all means. If it is filled with love and gratitude you will find it full of help and opportunity. Here are our mission study text-books, *Via Christi*, *Dux Christi*, *Rex Christus*, and *Dux Christus*, and here are the latest numbers of our missionary magazines, and hanging just above is our prayer calendar. You have to buy these, of course, but you do not buy them for the corner, you buy them for the help they give, and put them into the corner afterwards. Those pictures on the wall are prints cut from magazine book-catalogs and missionary circulars. There is a Bible woman of India, and there is a missionary for Africa, there is a Chinese orphan, and there is a picture of one of the Southern industrial homes of our Home Missionary Society; and over here is one of our nurse deaconesses, bending over her little patient; and here is a picture of our own "Country Home for Invalid Children"—you can see the cupola from the dining-room window. There are all sorts of missions here, because the corner stands for the whole world, of which our village is one little part, so I put up the picture of the Children's Home, for it is true missionary work — many a little heart has there been taught to love Him who blesses the children, and many an aching limb, many a tired head, has there been rested and comforted. Here, on the bookshelf, are the rest of my missionary books and magazines, with a few little souvenirs and curios below — most of the latter, gifts from missionary friends. This is the little Chinese shoe that Anne Marshall gave me, years ago — the captain used to bring her such beautiful things from China.

How my heart aches for the poor little foot that had to be bound and beaten to fit such a shoe as this. Here is the piece of Benares brass that Uncle Bob brought me from the World's Fair with this Japanese ivory paper-cutter. Here are a couple of Japanese fans, to help the effect, and here is a piece of Mexican pottery. Perhaps these do not seem to have much to do with missions, but they are what the people make with their hands and brains, and so are a real part of themselves. I love to have these things here where I can lay my own hands on them, it is something like shaking hands with those who made them, and then praying for them and giving to them is like looking into their faces and saying, 'God loves you.'

"I tell you, Margaret, missionary work is a real thing and a beautiful thing; it is making new friendships and making a new love in the heart. They are not far away, these non-Christian people, they are very near to us — bought with the same Blood, cared for by the same Love, called to the same Home, wanting the same Bread of Life. Think of it! — they are looking at us with dying eyes, and saying, 'It is so dark, there is no light, there is no bread, there is no hope!' And you and I are just across the room from them, hiding the light and the bread, the very gift God has sent to their need."

There were tears in Aunt Phyllie's eyes, as, turning to me, she laid her hand gently on my arm, and said, with a solemn, persuasive tenderness,

"Margaret, before you say again that you are not much interested in missions, go down on your knees before God and see if you feel like saying it to him. Not to believe in missions is not to believe in Jesus Christ, and not to want to do his way is not to really love him. I know you do not mean that, dear, but that is what the words mean, and we must be careful about our words, they can do so much harm. You will never say it again, will you? You do not mean it, do not say it."

"Oh, does it really mean that awful thing? I do believe in Christ, and I thought I loved him."

"Yes, you do love him, and down in your heart you believe in missions too, but you have never opened the door wide enough to let the light of your thought shine full into your heart. Sometimes we stand trembling before that closed door, fearing to open it lest the light should reveal a cross, forgetting that the cross is God's opportunity for resurrection life. I did not mean to preach you a sermon, but Aunt Phyllis loves you so dearly that her love could not keep back the word. Be a missionary woman, loving the whole world, such a woman as God can trust with the glorious news of a world-wide redemption."

There may have been other things in that missionary corner, but the word of love that could not be kept back had burned its way into my heart and let in



the light. What right had I to limit the loving provision of God, to criticise his plans, to deny the world a present knowledge of him? What claim had I to his blessing and his peace more than another soul? Not to believe in missions was to deny Jesus as a present world Saviour, and that was to deny him as the Saviour of my own soul. The missionary corner had become, indeed, a whole world to me, and that whole world was pressing upon my heart — such a little heart, could it ever grow so large with love that it should echo the divine symphony of Redemption, and the burden become a song?

Aunt Phyllis said something about gathering some roses for my mother, and, half hearing, I followed her down into the garden.

While she busied herself with the roses, I dropped behind and knelt before a bed of pansies. Not that I cared for the pansies just then, but I wanted to be low down somewhere — the Lord was in his garden, and I had something to say to him.

After a while, when Aunt Phillis came over to put her harvest with mine, she gave a little start of surprise as I helplessly handed her the three lone little blooms that I had caught at the last moment.

"Why didn't—?" But the words died away on her lips — one look at my face was enough—the dew of the garden was in my eyes. Stooping, she kissed the outstretched hand, as it held out the three pansies, and then turned to leave me alone. "Do not go," I said, "I have something to tell you. I am going to be a missionary woman. I have received my commission here in the garden, as did Mary of old, and I, too, want to run to bring the disciples word. I want to tell them what you have told me to-night, that not to believe in missions is not to believe in Jesus Christ. I am sure that they have not thought of it that way, but it is true. Not to believe in missions is not to believe in his last commandment, and not to believe in his last commandment is to deny his Lordship. I cannot afford to do that, for I do love him and want to do his way."

I turned to the bed of pansies again, gathering quite a handful now, and they looked up at me with earnest faces, through the gathering darkness of that twilight calm, as if they understood. Ah, how that garden was breathing with the infinite presence of God!

Then I heard Dick's whistle at the gate, and knew that he had brought the carriage.—*Henrietta W. Slicer, in Woman's Missionary Friend.*

---

GOD'S treasury where he keeps his children's gifts will be like many a mother's store of relics of her children, full of things of no value to others, but precious in his eyes for the love's sake that was in them.—*Fenelon.*

## In Memoriam

" To her to live was Christ, to die was glory,  
The crowning of a life where he was King;  
' Peace, perfect peace,' the last sweet message spoken,  
Telling how death for aye had lost its sting.

" Yet there are hearts on earth sore rent with anguish  
Too sacred and too deep for human word;  
To thine own tender comfort we commit them;  
Pour in thy consolation, blessed Lord ! "

Mrs. Hadassah C. Goodwin, Wells, Me., April 12, 1905.

Mrs. Amanda Fall, Somersworth, N. H., July 3, 1904.

Mrs. Martha E. Dixon, Lewiston, Me., March 16, 1905.

Mrs. James Wood, Lewiston, Me., March 18, 1905.

NOTE.—When a member of an auxiliary passes on, it is fitting that her name, place of residence, and date of death should appear under "In Memoriam." Resolutions and obituaries are not printed in the HELPER.

---

OUR CHINESE SISTERS.—One-fifth of all the women are found in the homes of China. One baby out of every five is cradled in a Chinese mother's arms unwelcomed and unloved, unless by that poor mother's heart. One little maiden out of every five grows up in ignorance and neglect, drudging in the daily toil of some poor Chinese family, or crying over the pain of her crippled feet in the seclusion of a wealthier home. Among all the youthful brides, who day by day pass from the shelter of their childhood home, one out of every five in China goes weeping to the tyranny of the mother-in-law she dreads, and the indifference of a husband she has never seen. Of all the wives and mothers in the world, one out of every five turns in her longing to a gilded goddess of mercy, in some Chinese temple, counting her beads and murmuring her meaningless prayer. Of all the women who weep one out of every five weeps alone, un comforted, in China. Out of every five who lie upon beds of pain, one is wholly at the mercy of Chinese ignorance and superstition. One out of every five, at the close of earthly life, passes into the shadow and terror that surround a Chinese grave, never having heard of Him who alone can rob death of its sting. One-fifth of all the women are waiting, waiting in China, for the Saviour who so long has waited for them. What a burden of responsibility does this lay upon us — the women of Christendom !—*The Missionary Monthly.*

# Juniors



## MY MISSIONARY GARDEN

I've dropped my seeds  
In faith and prayer,  
And now the weeds  
I'll watch with care  
To plant and watch,  
To hoe and rake—  
All this I'll do,  
"For Jesus' sake."

God sends the rain  
And sunshine bright;  
He guards my seed  
By day and night.  
This is my part,  
To hoe and rake,  
And do it all  
"For Jesus' sake."

The earth is kind  
And warms the seed;  
It wakes its life  
For others' need,  
This is all my part:  
To do my best  
"For Jesus' sake,"  
And leave the rest!  
—Children's Home Missions.

## JUNIOR MISSION PROGRAMS

## SUGGESTIONS TO SUPERINTENDENTS

(For June and July meetings.)

THE 25th of June will be the birthday of the children's missionary, Miss Barnes. Have them tell all they know about her, then tell them what you know. Refer to the sketch of her life, with picture, in the January, 1904, HELPER. Read her letter in this number. Pray especially for her and her work, and ask the children to pray for her. Ask them if they would like to send her their love and best wishes for her birthday. Direct to 229 Union Street, Hillsdale, Mich., and she will receive it, although she has been in Chicago, and is now at the Battle Creek Sanitarium. From the latter place she writes, "I would like a remembrance in your prayers that my stay here may be very beneficial."

The topic of the July meeting is "Our Own Country," a Christian citizenship meeting. (Deut. 11: 12, and Matt. 6: 23.) Decorate the room with flags, and, if you make it a very special meeting, have souvenirs of tiny flags with a Scripture text written upon a slip of paper and fastened to the handle of each, the texts to be read in turn by the juniors. Sing such songs as "America," "Battle Hymn of the Republic," and "Onward, Christian Soldier." Have one member tell the story of the landing of the Pilgrims. What kind of people were these? Why did they leave their own country to come to America? Hold up the Bible and lead the juniors to see that they came in order to be loyal to its teachings, and that it was such loyalty that made them good men and good citizens. What is there in this book that will make us good citizens? Bring out the lessons of love, helpfulness, kindness, faithfulness, obedience, loyalty to God and country. Ask what they expect to do on the "Fourth," and draw out the lesson of the true meaning of the day. (Adapted from "Junior Topics Outlined.")

Responsive Bible reading:—

"In Judah is God known: his name is great in Israel."

"Sing forth the honor of his name: make his praise glorious."

"This is his name whereby he shall be called, the Lord our Righteousness."

"And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords."

"His name shall endure forever: his name shall be continued as long as the sun."

"And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him."

"His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."



"Open ye the gates, that the righteous nation which keepeth the truth may enter in."

"For the nation and kingdom that will not serve thee shall perish"

## MISSION BAND HYMN

AIR, "Hold the Fort."

We are coming, loving Saviour,  
At thy blest command;  
We would join thy mighty army  
With our mission band.

Help us in our hearts to conquer  
All the foes, and be  
In the world's great field of battle  
Soldiers true to thee.

## CHORUS

We are little volunteers,  
Ready to obey;  
Blessèd Saviour, be our leader,  
Guide us day by day.

Onward, then, we'll march to vict'ry,  
Joyfully we'll sing;  
We will never be discouraged,  
Jesus is our King.

—Selected.

## LETTER FROM OUR CHILDREN'S MISSIONARY

DEAR JUNIORS:—

I want to tell you of some of the places where I have spoken to the children and young people about India. If you will take a map and look up the places it will be a lesson in geography for you. Bath, Maine; Jackson, Grand Ledge, and Hillsdale, Michigan; Florida and Toledo, Ohio; Oakland City, Indiana; and Chicago, Illinois. I think you will be able to find most of them except Florida, which is a small town. Before coming to Michigan I had been to visit our missionaries, Mr. and Mrs. Hamlen, and their children Avery, Charlie, and Frank, near Augusta, Maine, was returning to Boston by way of Bath, and had two hours to wait for the steamer to take me down the Kennebec river. The kind minister met me, and took me to his home, which is just next door to the church. To my surprise the Sunday-school children and some of their friends had gathered in the church to meet and greet me, and hear a little about India. That was my *surprise party*! In most places I have shown the idols and curios I brought home with me, and the children have had many good questions to ask.

In Oakland City I learned a very pretty verse. A little boy in the Sunday school had a birthday offering, and when he had dropped in as many pennies as he was years old, the whole school recited in concert this:—

"We wish thee many happy returns  
Of the day of thy birth.  
May sunshine and blessing be given;  
And may the dear Saviour  
Prepare thee on earth  
For a beautiful birthday in heaven."

Don't you think that is sweet? Perhaps you do the same in your Sunday school. But it was new to me. The last was a children's meeting here in Chicago, in what is called "Moody's Church." It is a wonderful church because meetings of some kind are held every day in the week, and because many hundreds of people have found Jesus here and given their hearts and lives to him. There were about eighty children in the meeting that day. One little boy, who says he is going to be a missionary, recited some pretty verses; then I talked to them and showed the idols and curios from India. At the close, a little colored girl rose and said: "I thank Miss Barnes for coming, and I will pray for her and for the children in India." And the others who wished to say the same stood up. I was very glad of this promise. Will you, whom I have not seen, join with them in their prayers?

I wonder what our brown girls and boys would think and say if they could see the sights of this great city? The large and very high buildings, the elevated electric railway, etc. I think I hear their expression of surprise, "Bah-bah lo!" even now.

Our dear Saviour has gone to prepare a beautiful city where no sin nor sorrow can enter. And it is for *all* who love and serve him "of every tribe and nation." Only we must be ready when he comes. Let us help as many others to be ready as we can.

Your missionary,

E. E. BARNES.

### LEAFLETS AND EXERCISES

(When ordering supplies from the catalog, please refer to the following list.)

In the Bureau of Missionary Intelligence are a number of leaflets and exercises that have been added since the catalogs were printed. They are these:—

#### STORER COLLEGE (each one cent)

Storer College Evening; Storer College Historical Sketch; Storer College Items; Bread upon the Waters; Teachers of the Freedmen; Rev. A. H. Morrill; Rev. N. C. Brackett; Mrs. N. C. Brackett; Lura Brackett Lightner; Ella V. Smith; Henry Temple McDonald; Storer College—The Children's Principal; James T. Hughey.

#### CHINA

Gilt-Edged Bits of China . . . . .	\$0.15
Voices from the Open Door of China . . . . .	.03
Opium, China's Curse . . . . .	.05
Darkness and Light . . . . .	.03
What We Girls Do in Peking . . . . .	.02
Who Will Open the Door for Ling Te . . . . .	.05

## AFRICA

Lewis Penick Clinton . . . . .	\$0.01
The Women of Liberia . . . . .	.02

## INDIA (each one cent)

Lavina C. Coombs ; Emilie E. Barnes ; E. H. Lougher ; Hattie P. Phillips ; Gertrude W. Wyman ; George Ager, Mrs. Ager and Preya ; Balasore Items ; Children of India ; Child Life among the Santals ; Zenana Work, by L. C. Coombs ; Beginnings in Balasore.

## MISCELLANEOUS

My Becky's Thank-Offering . . . . .	.05
Little People of Syria . . . . .	.02
Hester Armstrong's Way . . . . .	.02
Sketch of the Sinclairs (booklet) . . . . .	.10
The Manning Bible School . . . . .	.01
Lessons Which the Heathen May Teach Us . . . . .	.03
Missionary Pin Money . . . . .	.01
How the Cotton Did Missionary Work . . . . .	.01

## EXERCISES

Calendar Program (women and children) . . . . .	.05
Aunt Polly Joins the Missionary Society (young women) . . . . .	.03
The Gratitude Tree (children's thank-offering) . . . . .	.03
Harvest Offering Exercise . . . . .	.02
Missionary Exercise No. 6. Ultimate Triumph of World-Wide Missions (two parts) . . . . .	.05
Playing Chinese School (boys, girls, ladies) . . . . .	.03
Some Stories My Room Told Me . . . . .	.05
The Field Is the World (costumes) . . . . .	.05
Curious Cradles in Different Lands (little girls) . . . . .	.10

## RESPONSIVE READINGS

Go Work To-day in My Vineyard . . . . .	.01
Praise Service—Whoso Offereth Praise . . . . .	.02
Rewards of Liberality . . . . .	.01
The Place of Foreign Missions in the Word of God . . . . .	.01

## POETRY (each one cent)

Missionary Battle Hymn ; Missionary Recitations ; The Feast of the Cross ; Beside the Well ; The Hindu Speaks ; The Battle Song of Missions ; A Cry from the Congo ; The Great Famine Cry (only loaned) ; Opening and Closing Recitations (only loaned).

For thank-offering leaflets and leaflets on Japan, added recently, see fourth page of covers of February and April HELPERS.

For mite-boxes, for auxiliaries, and for juniors; for catalog and information, address

MRS. A. D. CHAPMAN,

12 Prescott St., Lewiston, Me.

## Contributions.

### F. B. WOMAN'S MISSIONARY SOCIETY.

*Receipts for April, 1905.*

#### MAINE.

East Dixfield, Mrs. H. A. Whittemore . . .	\$1.20
Edgecomb Q. M. coll. . . . .	4.41
Garland by Mrs. A. G. Hill . . . . .	1.00
Garland by Mrs. Mary Richardson . . . .	1.00
Garland by Mrs. McComb . . . . .	.25
North Lebanon aux. Mrs. Olive M. Jenkins .	1.00
Ocean Park dues of Mrs. L. May Wiggin . .	1.00
Pittsfield Junior C. E. Soc. Miss Barnes . .	4.00

#### NEW HAMPSHIRE.

Alton Mrs. Luella Young for deficit of Missionary Helper . . . . .	1.00
--	------

#### VERMONT.

Corinth 2d church for Dr. Smith . . . . .	5.25
---	------

#### MASSACHUSETTS.

Cambridge aux. for orphan in India . . . .	18.75
Haverhill children of Winter St. F. B. church one share Miss Barnes's salary . . . . .	4.00

#### RHODE ISLAND.

Greenville aux. Ind. . . . .	5.00
Greenville aux. kind. work . . . . .	5.00
Pawtucket 1st F. B. ch. kind. work . . . .	5.00
Providence Rog. Williams aux. kind. work .	12.50
Providence Rog. Williams aux. Ind. . . . .	12.50
Providence Rog. Williams Y. P. S. C. E. kind. work . . . . .	18.75
Providence Elmwood Ave. aux. kind. work .	6.00
Providence Elmwood Ave. Ind. . . . .	6.00
Taunton aux. kind. work . . . . .	2.00
Taunton aux. Ind. . . . .	2.00
Warwick Central aux. kind. work . . . . .	2.50

#### NEW YORK.

Poland aux. dues . . . . .	17.00
----------------------------	-------

#### ILLINOIS.

Godfrey Miss Mary C. Rood for well . . . .	.50
--	-----

#### MICHIGAN.

Gobleville aux. Lela in W. H. . . . .	\$5.00
Hillsdale Hope Miller for "brown babies" of Dr. Smith S. O. . . . .	1.00

#### MINNESOTA.

Madelia S. S. for Miss Barnes . . . . .	4.00
Minneapolis Lillian Phelps Ingraham . . . .	25.00
Minneapolis W. M. S. Western work \$5 Storer \$5 . . . . .	10.00

#### IOWA.

Burr Oak S. S. for F. M. Miss Scott . . . .	.85
Lincoln W. M. S. for F. M. Miss Scott . . .	4.75
Little Cedar for F. M. Miss Scott . . . . .	6.00

#### KANSAS.

Horton aux. dues . . . . .	4.20
Pleasant Valley aux. dues . . . . .	7.00

#### SOUTH DAKOTA.

Valley Springs Mission Band . . . . .	.50
---------------------------------------	-----

#### PROVINCE OF QUEBEC.

Coaticooke Mrs. O. M. Moulton F. M. . . .	3.00
---	------

#### MISCELLANEOUS.

Int on H. B. Parker Fund for child in S. O. .	6.78
L. A. DeMeritte for traveling expenses of president or proxy to National Council . .	5.00
Int on working funds . . . . .	16.00
Income of A. L. and E. A. Hanson Fund \$13.75 S. O. \$8.25 Storer . . . . .	22.00

Total . . . . . \$258.69

LAURA A. DEMERITTE, *Treas.*

per EDYTH R. PORTER, *Asst. Treas.*

*Ocean Park, Me.*

### FORM OF BEQUEST.

I GIVE and bequeath the sum of ——— to the Free Baptist Woman's Missionary Society, a corporation of the state of Maine.



